

THE EXAMINER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME II.

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Emancipation in Jamaica.

The following observations on emancipation in Jamaica, are from the pen of a clergyman, Mr. Bendew, who resided for some years among the scenes he describes. His opportunities were ample; and the high character of the writer gives to his statements and opinions the highest authority:

No results of the emancipation have been more emphatic, or more auspicious, than the reformation in the morals and habits of the white population, and the establishment of a higher tone of public sentiment among them. Marriage is now honorable. It has been encouraged by the example of many of the leading gentlemen of the island, and by the insertion of a "de facto clause" in the "marriage act" of the island, in virtue of which, parties living in concubinage, who should be married under provisions, are regarded in law, as having been married from the commencement of the connection, and all their issue are declared legitimate.

The drinking habits of the white population are very greatly improved.

They are much less of drunkenness, less hard-drinking, less tipping than there used to be. This is true of all, but emphatically so of the largest class of the white population, the overseers. A gentleman extensively acquainted with them, and familiar with their convivial usages for many years, related to us that the great reformation in their drinking habits, was one of the most gratifying influences of the new state of things. Under slavery, such a reform was impossible. The overseers could not resist the influences by which their office was surrounded. Invariably, and almost of necessity, they became hard-drinkers, and multitudes of them have been cut down in the morning of life, by the rum of distilleries, while their parents in England have ignorantly attributed their decease to the horrors and deadly fruits of the tropics. The responsibilities and duties of overseers occupy much more of their time and attention than formerly. They have not now the temptation to private drinking they then had, and the indolence that their excited only a smile, would not now be tolerated. The practice of some of the leading gentry of the island approximates to primitive temerity, eschewing the stronger liquors, they cleave only to the wine cup. These tokens of improvement are quite disconnected from any direct temperance movement. Such efforts are viewed with great contempt in its application to themselves, and are regarded as only fitting for the dethroned.

The Sabbath is generally respected, so far as to induce abstinence from the occupations of life; the stores are closed, and all business ceases. There is also a greatly increased attendance of whites at the churches of "the establishment" generally. Few whites are connected with the dissenting chapels, they are not regarded as gentle; Other vice, kindred to licentiousness and intemperance, that were rife during slavery, are becoming discreditable, and are receding from the public eye.

In reference to color, the population is divided into three classes; the whites, the brown, and the black. Under the old regime, the white and brown classes were free; the blacks slaves. The whites were the privileged class. Bad as morals were among them, the ties of nature were not utterly disregarded. The blood of the master not seldom flowed in the veins of the slave. By a silent acquiescence, the law of slavery was revised, so far that the colored children of the planters followed the condition of their father, and were free. The sons became clerks and small shopkeepers; the daughters concubines of their father's friends. They could rise no higher. In process of time, brown men accumulated property, others became the heirs of their affectionate or repellant parents, who not infrequently sent a favorite son to the English University for an education; at length, growing too powerful to be kept under, they demanded, and after a fearful struggle, which ended but the first blow, to bathe the island in blood, they obtained for themselves equal rights, eight years before the emancipation conferred upon the blacks.

The progress of this class has been very rapid. Immediately after their enfranchisement, two of their number were returned to the local legislature, and others have been added at each successive election, until about one-third of the whole representation is colored members.

The prejudice that began to yield in 1839, by the concession of political rights, has receded, even more rapidly than those under its ban have advanced. No doubt it lingers in the breasts of many planters, modified, not eradicated, but it would be regarded as low and vulgar, and most impolite, to give expression to it, or to be influenced by it in any of the courtesies and reciprocities of social life. The remembrance of the past has its painful associations for the brown man, as well as for the white, though they lie in a different direction; and it is not easy to determine which is more unwilling to yield. These two classes mingle indiscriminately in social and political parties; in public and in private, at all places, in all offices and professions; and receive from the government precisely the same considerations.

The black population have enjoyed civil rights only since the emancipation, and though some of them were free before, they are without men of large possessions, or of cultivated minds; hence their color is not represented in the learned professions, nor in the colonial legislature. The general feeling towards them is that of the higher classes towards the lower, and is, to a great extent, irrespective of complexional distinctions.

The physical condition of the Jamaica slaves was superior to that of the slaves in our southern States. They cultivated their own provision grounds, which were provided by law, and examined by a government in-

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personal purity and domestic life cheer and aid the missionary in his work to reform and elevate them.

The slaves were of necessity servile and crouching, and when flattered by their masters, or selected as favorites, became fawning sycophants. The emancipation has broken this spell of power, and the reaction has been so great that the laborers often maintain their cause with a degree of bluntness and firmness, that seems to be, and sometimes, is, insolence; and occasionally they manifest a petulance and exasperation extremely improper. They are subject to overwhelming bursts of passion, during which they are entirely uncontrollable, and give utterance to the most wild and frenzied ravings. We have seen such. But when reason has regained her sway, they have not been unwilling to know their wrongs, nor slow to ask forgiveness, except when designing men had wrought upon their prejudices, or excited their suspicions.

The religion of the slaves, so far as they had any, was a modified African heathenism, baptised into the names and forms of Christianity. Obism and Mialism prevailed over the whole island; these are ancient African superstitions, and are sometimes represented as antagonistic; Obi being the spirit of evil, and Mial the spirit of good; but it is often hard to distinguish between their deeds, and the hateful crimes and vices of their priests and believers.—Obi men, and Mial men were "the great power of God." They wrought all manner of miracles; caused, cured and foretold sickness, plagues, afflictions, losses—possessed and dispossessed houses of evil spirits, &c.

Their great method of curing disease was by suction. They professed to look through the body of the patient, and having detected the cause of the sickness, which an enemy had caused to be placed there by the Obi man, they commenced sucking from the neck, sides, arms, &c., skeins of thread, pins, needles, dog's and cat's teeth, fish bones, glass, red rags, &c., &c. All this was done for money, and the fees were proportioned to the ability of the patient to pay. These men were often profane, licentious, intemperate and grossly ignorant, yet by their rude juggleries they had obtained an ascendancy over the minds of the people, as perfect as that of the idolatrous priests of Africa.

Another superstition, and an object of great terror, was, "the rolling calf," which was represented as a bullkin with a clanking chain, prowling about at night, with eyeballs in fire, and breath of flame, destroying all he met. The original of this gross conception may be found in 1 Peter, v. 8.

The belief in ghosts was universal. The ghosts walked by day as well as by night, they ate and drank, bought and sold, and worked. They had a currency, a "ghost money" which would stay with none but themselves; yet it was so much like the queen's good money, that many were deceived by it, and would have dealings with ghosts, without knowing it, till the ghost money would slip through their fingers and be off. They could not hold it fast; it would melt away or burn through their hands! Every child wore amulets to prevent it from being breathed upon by invisible ghosts, and from being carried off by visible ones. Every man and woman was guarded by the same charmed ring.

These superstitions are gradually yielding to the influence of truth and the light of freedom. Obism and Mialism are now found only in the more ignorant and degraded neighborhoods. The "rolling calf" is becoming an exploded notion; all manifest an improved taste, style, and manner of living. About twenty thousand of the peasantry have become freeholders. Not only have the people homes, they have the means of a comfortable subsistence.—Every man and woman, and half-grown child, has a provision ground, in which they cultivate yams, coccos, (a root somewhat resembling a yam, but of a much finer and surer texture,) plantains, sugar-cane, cassava, coffee, corn, beans, &c., &c., which they sell, or barter for bread, biscuit, butter, sugar, cheese, lard, fish, meats, soap, candles, &c. The imports of these articles, since the emancipation, has increased from four to fifty fold. Besides their provision grounds, which they cultivate in the afternoon at 4 o'clock, and on Saturdays, the bulk of the laborers, when they can obtain work, labor upon the estates, from three to five days in the week, for which they receive from twenty-five to thirty-seven and a half cents per diem of ten hours, from 6 A. M., till 4 P. M., with an intermission of one hour at noon. This enables them to procure lands, horses, mules, donkeys, tables, chairs, bedsteads, bedding, trunks, a little crockery ware, of various sizes and patterns—for they love variety—and occasionally a good wardrobe, to say nothing of several changes of decent apparel to put into it, the best of which is only seen at marriages, communion seasons, and such special occasions. These new gettings, are all in a humble way; yet they are so general, that nearly every family has a beast, many have several; and nearly every hut in the island is more or less adorned with some of these indications of incipient civilisation. This superior manner of living, is only an approximation towards that found among the colored population of the free States, if the equal misery of our cities may be excepted.

The inferior artisans are all of the emancipated classes. There are many cases of individual enterprise among them. Some have accumulated a little property, and many possess a good business. As their property increases, they acquire the elective franchise, the tenure of which is the payment of £3 per annum, or a salary of £15 per annum, or a house rent of £10 per annum. These are, for the most part, freeholders, and they constitute the most hopeful nucleus of the middle classes of society. When they shall become sufficiently intelligent and powerful to control the elections, we may hope for efficient re-trenchment and reform in the governmental expenditure.

The social and moral progress of the emancipated peasantry has not kept pace with their acquisition of the means of subsistence; but while the effects of universal licentiousness and degradation caused by slavery are still visible, the improvement in

larger churches. So hastily gathered, from such materials, it cannot be expected that the life of godliness should be manifested by them, nor is it. The enthusiasm of grateful feeling has subsided. The influence of the missionary, as the protector and friend of the oppressed, is gone. The people have acquired many artificial wants, and these have taught them the value of money. The restraints of religion have become irksome; general worldliness and selfish gratification, that were held in abeyance by the fast gushing of free feeling, have resumed their sway.

There are exceptions to these remarks. Among much of "wood, hay, stubble," there are many truly pious, devoted persons, who can give a reason for the faith that is in them. They will be found to be both in number and intelligence, rather in the inverse ratio of the size of the churches to which they belong; for, where a charge of several thousand ignorant people is committed to a single missionary, it is impossible to give particular instruction to any of them.

After going over the whole subject in its economical, commercial, political, moral, and religious aspects, the author thus concludes.

The question is often asked, "What will be the influence of the present embarrassments, upon the future history of Jamaica? Can the island recover from them?"

"We may hazard an opinion, that its future history will be its most fruitful, most peaceful, and most happy. The estates must pass from the absentees, who now hold them for a mere moiety of their value under the colonial system, when they enjoyed the monopoly of the English market, and come into the possession of thrifty resident proprietors, who will manage them without the intervention of attorneys and overseers. The enormous governmental expenditure and weight of taxation will be greatly reduced by the action of the rising economy, at the ballot box or hustings.—Competition will reduce the price of living, and the thrift and economy that have already been induced by the spirit of freedom, will ill the island of its greatest curse, the recklessness and extravagance of slavery.

"These very desirable reforms are entirely feasible; and, once accomplished, Jamaica can not but be prosperous."

How many Will be Married.

The London *Athenaeum* has this matter of fact speculation on a curious point of modern investigation—the philosophy of social statistics.

Social phenomena which are influenced by the free will of individual men proceed from year to year with more regularity than phenomena solely influenced by material and (so-called) fortuitous causes. Strange it seems, no doubt, that all the motley follies which variegate the surface of society, all the caprices of fashion, all the varieties by which lascivious seems to assume itself, all the changes out of which dishonesty contrives new modes of swindling, produce far less effect upon the average condition of one year as compared with another, than takes place in the weather of the same periods, which depends upon mechanical, though unknown causes. The passion whose universal sway and never-ending change of phase have made it the staple of all romance, from China to California, has its sum total of a regularity which is presentable in a table of statistics. The number of marriages, their distribution among the ages and conditions of life, proceed from year to year with quite as much regularity as if the happy pairs were all selected in a central office and unit by a writ of the crown. Cupid is a smart lad—an active agent, as chemists and landlords say; he brings down his bird, but his power over the covey is defined by superior laws. Give him a wholesale job—let him, for instance, seriously to alter in any one portion of the proportion of the marriages made by widowers in their forty-fifth years—and he is powerless.

The fixed character of the average of social phenomena is one of the most curious discoveries of modern times, though all that was wanting to arrive at was a careful collection of the facts which are most easily noted. At first it was not credited. Tables of human mortality were in existence at the time when the first life office was opened; but no faith was given to the possibility of predicting the results of a number of individuals, if large enough. The plan adopted was simply, that all who formed the society, should make a subscription for the benefit of those who died within the current year. Such was the state of knowledge at the beginning of the last century. In our own day Mr. Fidellson calculated from the events of preceding years, what ought to be the number of deaths which the registrar-general would be called upon to record in the first year of his operations; his result was 355,968—the observed fact was 355,956. This excessive closeness of agreement was, of course, a remarkable coincidence, which might not occur again in many trials. The number of marriages was calculated at 114,947, and was found to be 111,481. The surgeon, desirous to find which dwells most on what it most delights in, has brought himself to believe that the great operations of his art are almost perfectly safe, and that the speedy consequence of death is now a rare and remote contingency. An ill-natured table, which collects the cases of a series of years gives a melancholy contradiction to this conclusion, and shows that, though there is much in boast, there is a great necessity for taking care of them opinions by means of processes in which one always counts as one, and never as nothing. And so it is with the statesman; to whom arithmetic should be a matter of play; and to whose answer to the slandering maxim that anything may be proved by figures should be anything may be true.

Appeal.
By God's favor. May it, God willing, reach America and be presented to our Christian brothers whose happiness may be increased by it.

The land has been unproductive and visited by the locusts for the last seven years.

The church is delayed in not being accomplished for want of funds; for we are a few Christians, surrounded by Moslems.

This being all that is necessary to write to you, Christian brothers in America, we need say no more.

The trustees in your country,

ABDALLAH EN NAHAS, (Sheikh.)

YAKOB EN NAHAS.

Kerak: 28 Jamad Awak, 1264.

Russia in Europe.

The amazing extent to which our commerce with the nations of the earth now contributes to diffuse American ideas, cannot be otherwise than interesting to all good citizens. It must indeed, in the highest sense, be gratifying to those benevolent citizens who have so largely contributed to the improvement of the character of our seamen. The effect of their efforts, together with the excellent character of the commanders of our vessels, has been to attract to our service great numbers of the best seamen of all the northern nations of Europe. These thoughts have come from having lately been in company with several Finns, who have been sailing out of our port for several years past. They are enamored with the new ideas they have got in the free air of this new world, and do what they can by letter, to inform their

Dead Sea Expedition.

INTERESTING LETTER.—The Union publishes the following very interesting letter from Lieut. Wm. F. Lynch, under whose command the parlors expedition to the Dead Sea was so successfully prosecuted:

To the Editor of the Union:

With the consent of the Hon. Secretary of the Navy, I beg leave, through your columns, to redeem a promise I have made.

When the small party, just returned from the Dead Sea, first entered upon its waters, its members came, one and all, to the conclusion, that having undertaken what others had failed to accomplish, the honor of the American name was at stake, and that it were better to die like men than to return unsuccessful.

On the evening of the 9th day, however, on the southern sea, we were prostrated by the hot blasts of a Simoom, sweeping from the deserts of Arabia, which was followed by five days of intense and stifling heat. On the afternoon of the 14th day, on the coast of Moab, to our surprise we were greeted by a deputation of *Christians*, from Kerak, the Kerith Moab of the Bible.

The joy of this people at meeting us was unbounded. They caressed us, brought up wine and leban, (sour milk) all they had, and some of them spent nearly the whole night hunting a wild boar where to release us. When told that our forms of worship in America were different from theirs, we were greeted by a deputation of *Christians*, from Kerak, the Kerith Moab of the Bible.

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F. C. COBB, JOHN H. HEYWOOD, NOBLE BUTLER, EDITORS.

LOUISVILLE: JAN. 6, 1849.

"We send, occasionally, a number of the Examiner to persons who are not subscribers, in the hope, that by a perusal of it, they may be induced to subscribe."

Gov. Crittenden's Message.

This interesting and well-written document is unnecessary for us to commend to the attention of our readers. There is nothing in its length to repel, there is everything in its pure style and good spirit to attract. We rejoice that the interests of education occupy so prominent a place in the message.

"Moses."

Our readers will find another communication in this week's paper from "Moses." We have no comments to make upon his article. We would only ask the writer a few questions—Admitting the entire distinction of races for which he contends, and admitting, also, for the sake of argument, that the mental distinction is as great as the physical, how does "Moses" find in this dissimilarity a justification of slavery and the slave trade? Does he think that because the Almighty has formed different races, the blessing of the Almighty therefore rests upon a system which dooms one of those races to hopeless degradation?

"Moses" says that "God created man in his own image" (the black man as well as the white or copper-colored man) "and made him but little lower than the angels." Does "Moses" believe that a system, which makes property of the image of God, buys it and sells it; a system which, by law, in some of our States, dooms that image to perpetual darkness and delusion, is regarded with special favor by heaven?

"Moses" undoubtedly believes that the Creator desires the mental improvement and the moral welfare of the black race as well as of the other races; does he also believe that the Creator sanctions with his blessing an institution, which makes the endeavor to improve the mind of the black man a penal offence, and which shows its regard for his moral welfare by denying him the sacredness of marriage by forcibly separating husband from wife, and by indirectly, if not directly, compelling its victims to become unchaste and licentious?

Many of the virtues commanded in the New Testament slavery forbids; many of the vices condemned in the New Testament slavery commands. Such is the harmony between slavery and the Word of God, yet friend "Moses" seems to think that slavery is under God's special patronage!

Slave Traffic in the District of Columbia—Mr. Gott's Preamble and Resolutions—Agreement among the Southern Members of Congress.

On Thursday, the 21st of December, Mr. Gott, of New York, offered the following preamble and resolution in the House of Representatives:

Whereas, the traffic now prosecuted in this metropolis of the Republic in human beings, as chattels, is contrary to natural justice and the fundamental principles of our political system, and is notoriously a reproach to our country throughout Christendom, and a serious hindrance to the progress of republican liberty among the nations of the earth; Therefore,

Resolved, That the Committee for the District of Columbia, be instructed to report a bill, as soon as practicable, prohibiting the slave trade in said District.

The question on the adoption of the preamble and resolution was put and carried by a vote of 95 to 57. Their adoption created much sensation, and Mr. Holmes, of South Carolina, picked up his hat and called on Southern members to abandon the Hall. Solitary and alone, however, he walked out, and after a few moments' consideration, he walked back again and resumed his seat.

On Friday evening, the 22d, a meeting of the Southern members was held in the Senate Chamber. Ex-Governor Metcalf of this State was called to the chair. Mr. Bayly, of Virginia, offered a series of Calhounish resolutions, and their adoption was advocated by Mr. Calhoun and others. A motion, however, offered by Mr. Stephens, of Georgia, referring the resolutions to a committee consisting of one member from each State, to report on the 15th of January, prevailed.

The great object of this meeting of Southern men was to take steps to protect the South against the "aggressions" of the North, and the immediate cause of it was the passage of Mr. Gott's preamble and resolution through the House of Representatives. The movement was purely sectional. While several of the gentlemen present were in favor of resorting to very energetic measures to defend the South, the majority of them were inclined to moderation.

The meeting of a majority of the Southern members of Congress under such circumstances, is an occurrence of much interest.

The leaders of the movement evidently design one of two things—either to drive the members from the free States from their position, or to threaten the reading of the Union as preferable to the further agitation of the slavery question.

We greatly mistake the spirit of the Northern representatives, if they will, as heretofore, bend before the haughty threats of Southern men and tamely acquiesce in that course of conduct which Southerners may see fit to demand.

In disunion the South has nothing to hope, and everything to fear. If a breaking-up of the Union of these States would insure the perpetuity of the peculiar institution, all those men who regard slavery as the principal thing which renders life desirable, would do it. But disunion can never become popular in any other slaveholding State than South Carolina. The masses of the people elsewhere, love the Union more than they do the peculiar institution, and if forced to choose between them, will let the institution pass into chaos.

Since the passage of Mr. Gott's preamble and resolution has caused such a ferment, and is regarded as a matter of such serious moment, it may be well to examine them, and to ascertain what there is in them that is so abhorrent to Southern sensibility. The preamble asserts first, that the traffic in slaves at the seat of government is contrary to natural justice, and the fundamental principles of our political system; secondly, that it is a reproach to our country throughout Christendom; and thirdly, that it is a serious hindrance to the progress of republican liberty among the nations of the earth. Are these propositions true or false? If they are true, the resolution which is appended is certainly proper.

In the city of Washington, and near the capital of this mighty confederacy, are large establishments fitted up expressly for the slave traffic. Thousands of men and women are bought and sold in these wretched shambles every year. Is this right and proper? Every one will admit that the traffic in human flesh is contrary to "natural justice"; for natural justice asserts the right of every man to liberty, and whatever deprives him of that liberty, as long as he has not trespassed upon the rights of the community, is of the essence of despotism. The "funda-

mental principles of our political system" assert liberty, equality, and the right of self-government, all of which are trampled on and crushed out of existence by the slave power. It is plain, we think, that Mr. Gott's preamble asserts a great truth in saying that the slave traffic is "contrary to natural justice, and the fundamental principles of our political system."

Equally true is it that the traffic in slaves is a reproach to our country throughout Christendom. Every traveller from Europe declares himself shocked at that traffic, and pronounces it utterly reproachful. No American can travel in any foreign civilised nation, without being continually exposed to the taunts of those with whom he comes in contact. Our national boast in regard to the greater liberty we here enjoy than the people of any other nation enjoy, is contrasted with our system of African slavery with bitter sarcasm. The beautiful and radiant consistency between the liberty of the whites and the abject slavery of the blacks, all which perpetualists see so clearly, and love so dearly, cannot be seen by foreigners. Explain it as we may, they regard it as most shameful inconsistency, and utter burning reproaches on that traffic which is a necessary adjunct of our system of chattel slavery.

The other assertion in the preamble is that the traffic in slaves is a hindrance to the progress of republican liberty. The books and newspapers which are printed by European monarchists, are indebted to that traffic for some of their most vigorous satire and abuse. Our "model republic" is condemned without stint, because in it negro slavery is tolerated. The slave traffic is regarded as the greatest of crimes by those who are not "familiar with it," who are not aware of the fact that a man may sell a wife from her husband, and a mother from her children, and yet be exceedingly devout and serious in church on Sunday, while his face beams with all the essential virtues of Christianity and its expression has touches of the most extraordinary humanity. These "outsiders" greatly deprecate our public account of its slave system, and indeed, were it not that they have this accusation against us, they would be utterly at loss for causes of complaint. The slave traffic does darken the lustre of our national character, and directly tends to diminish the number of the admirers of our system of government throughout the world.

Perhaps no men have a more intense dislike of all persons engaged in the slave traffic, than slaveholders themselves. We do not know and never have known one that was not looked on with aversion. A man who has once been engaged in this traffic can never recover his position in society. The slavery community never forgives the slave dealer, however much he may profess repentance. The slave trade places a brand upon the brow which can never be obliterated. Slave traders are universally shunned in slaveholding States, and so deep is the scorn entertained for such men that even their innocent children are made to feel the bitter reproach of their uninitialized traffic.

Now, the fact that all slaveholders utterly loathe the slave trade shows very conclusively that the traffic is viewed by them as entirely indefensible. Well, the fact that this traffic is thus regarded in the slave States, shows that it is utterly wrong. The instincts of all slaveholding gentlemen lead them to shun it, and this being the case, we should very much like to know how it happens that more than sixty members of Congress from slaveholding States, could meet together in the temple of American freedom to denounce their fellow members from the North, simply because they had declared the traffic in slaves, in the halls of this temple, to be contrary to natural justice and the principles of our political system, a reproach to our country, and an obstacle to the progress of republican liberty? If the slave traffic is so utterly odious that no man can touch it without disfellowship for life, it is so improper in American freemen to denounce it in Congress in terms greatly less severe and withering than those that are always used by slaveholders themselves when speaking of it? We have no doubt that every one of the Southern members who met in the capitol to concert measures in opposition to the North, has a thousand times denounced the slave traffic in much more indignant terms than Mr. Gott employed. Why then should a meeting which directly countenances nullification and dismemberment of our Union be held to denounce those whose only sin is that they have denounced the traffic in human beings in the metropolis of this great Republic?

We hope the Northern members will act wisely in the exigency before them, and we hope Southern members will be prudent, for each and every assertion in Mr. Gott's preamble is echoed and re-echoed by thousands of voices in the slaveholding States. The men of Kentucky who rejoice in their republican government, and love liberty, do not dissent from the statements of that preamble. Is not it inconceivable strange that a set of men of even common prudence and sagacity, should rush into a position so entirely false and indefensible as the getters up of the indignation meeting in the capitol occupy? Even Mr. Calhoun himself would not permit slave traders to pollute the atmosphere of his house with their presence, and by so doing would have spared himself a vast deal of trouble. He is gone, and we hope he is the last of the imbeciles despoils that will disgrace a European throne, or interrupt the happiness of the people. If the young Emperor is unlike his predecessors of the house of Hapsburg—if he is a lover of freedom and disposed to make such concessions as the spirit of the age requires—he may get along without difficulty; while, if he undertakes to play the tyrant, he will most certainly be called on to struggle against adverse tides which will probably overwhelm him.

The King of Prussia has dissolved his Assembly, and promulgated a Constitution. From the very slight account of it in the telegraphic dispatch, we are inclined to think favorably of it, as it recognises the right of the people to be free in the government and grants what is very nearly universal suffrage. This Constitution must be a very popular one in its provisions, to satisfy the Prussians, who are among the most determined of all Europeans to have republican institutions.

We anxiously await the arrival of the details of the intelligence by the Europa. When we read the full accounts, we shall probably have some further remarks to make on the present condition and future prospects of Europe.

The National Era.

This paper, edited by Dr. G. Bailey, is about to commence its third volume. Dr. Bailey is one of the most talented and clear-headed editors in the United States. Whatever may be thought of his positions, there is no doubt that what he says. His sentences are as clear as crystal. He sees into the heart of a subject, and uses no circumlocution. He writes like a gentleman, not considering it necessary to act the bully in order to show his strength.

Grace Greenwood, and other distinguished writers, contribute to the literary department. J. G. Whittier is corresponding editor.

Terms—Two Dollars per annum, payable always in advance.

The Slave excitement in Congress.

The abstract of Mr. Calhoun's speech, in another column, made at the meeting of southern senators, on Friday evening, will command attention. A telegraphic dispatch to the Philadelphia American gives the following as the committee of one member from each slaveholding State, selected in accordance with a resolution of the meeting, which is to report hereafter:

Messrs. Stephens, of Georgia; Clayton, of Delaware; Collyer, of Maryland; Bayly, of Virginia; Venet, of North Carolina; Calhoun, of South Carolina; King, of Alabama; Foy, of Mississippi; Down, of Louisiana; Morehead, of Kentucky; Gentry, of Tennessee; Atchison, of Missouri; Borden, of Arkansas; Cabel, of Florida; Rusk, of Texas.

The committee has been formed without consultation with all the gentlemen named upon it. Some of them may decline to serve, or may consent with a view of arresting the agitation and soothing the excitement.

The following letter came to us from a gentleman who is said to be one of the most respectable citizens of his county. We have received similar letters from different parts of the State, which serve to show that a little effort on the part of the friends of emancipation may be productive of great good:

To the Editors of the Examiner:

GENTLEMEN.—A friend has occasionally sent me a number of your paper—I am pleased with the spirit and temper with which it is conducted, and wish you to send it to myself and —, direct to —. I will send you the money in eight or ten days, and perhaps earlier still, if I can get it out of my convalescence of duty after examination had, and leave the result to Providence. I call at the office of the Examiner week before last, desirous of a personal conference, but found no one in. You may hear from me again. For the present I am your unknown friend.

The Kentucky Legislature was engaged all Monday in balloting for Speaker. On the last day that day, the vote stood, Page 35, Robert-
son 26.

IMMIGRANTS.—The ship City of Lincoln arrived yesterday from Liverpool, with 294 steerage passengers. Capt. Poole and three passengers died on the passage. The total number of immigrants arrived yesterday from Liverpool and Havre, amounting to 1060.—N. G. C. 2d.

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son 26.

Correspondence of the Louisville Examiner. Things in Cincinnati. CINCINNATI, January 3, 1849.

Gentlemen:—The Holiday week has passed, with much gaiety, and no mishaps calling for particular mention. Business has been much interrupted, to make room and time for social greetings: and Santa Claus, Kris Kringle, St. Nicholas, and the whole calendar of Christmas worthies, have been among us, making light the hearts of the young, and the pockets of the old. Cholera reports from New Orleans, and forebodings that we are soon to have this dread scourge here, in our fair city, have thrown something of a shadow upon us; but with this single exception, we have had a gay and pleasant Holiday week of it.

A Free Voice from the South.

In speaking of Senator Douglass' California bill, the Mobile (Ala.) Herald uses the following language: "The destiny of California is to be free, and we presume this destiny might be well fixed now and later. It may save contention in Congress, from which no possible good can come to the South."

We recently noticed an article from the Mississippi Free Trader, and one from the (Platte (Mo.) Argus, in which similar sentiments were advanced. Could the people of the South, instead of the politicians, speak through the newspapers and in Congress, such sentiments would not be rare now and then. But we cannot so readily meet and crush every pitiful cynicism or contemptible prejudice that they may set afoot.

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For the Examiner. Emancipation No. IV.—Ethnology, or the Science of Mankind.

The author of these articles does not pretend to anything like a thorough acquaintance with the science, for it has now become a science, of the Races of the human family.

He has had no means to inform himself upon this subject, but such as are common to all. Nor would it indeed be expedient, in a discussion of this kind, and where the readers are of all classes, to enter into anything like a learned examination of the merits of the question. What I shall say, then, while it is intended altogether for the general reader, will be found to be only so far scientific as not to vary from, or be contradictory to, the most thorough and learned conclusion hitherto arrived at by those distinguished scholars, who have made the subject one of special study and research.

With those who deny that the Bible is the inspired word of God, I have no controversy.

The philanthropists, I take it for granted, are all of that opinion theoretically, and so I shall consider them; though my honest opinion is that they are, many of them, infidels. The starting point in this discussion is this: How long man existed upon this earth?

Biblical scholars calculate between six and seven thousand years since the creation of Adam and Eve. They do not go beyond that.

Cuvier, the distinguished naturalist, who by his laborious researches in the Animal Kingdom, has achieved for himself an immortality of fame, gives it as his opinion, that man was among the most recent of living beings put upon the Earth. The fact that there are no fossil human remains, is a conclusive proof of his assertion. Cuvier, then, did not find the facts of Natural History to raise a doubt or a difficulty in opposition to the Mosaic account. Mr. Lyell, the celebrated infidel Geologist, who seems to have found more pleasure in attempting to prove the Bible to be false, than in the discovery of hidden scientific truth, agrees with Cuvier, (it would be very bold for any man to place himself in opposition to Cuvier) so far as that, geologically speaking, man is the most recent of living beings. He does not find the facts of Natural History to raise a doubt or a difficulty in opposition to the Mosaic account. 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LITERARY EXAMINER.

From the Literary Books' Remains.

LINES.

The hour is come—the cleared hour,
When from the busy world set free,
I seek at length my lonely bower,
And muse in silent thought on thee.

And, oh! how sweet to know that still,
Though sever'd from thee widely far,
Our minds the self-same thought can fill—
Our eyes yet seek the self-same star.

Complaint from its dead course
The magnet may awhile detain;
But when no more withheld by force;
It trembles to its north again.

Thus, though the idle world may hold
My fettered thoughts awhile from thee,
To thee they spring, when uncontroll'd,
In all the warmth of liberty.

The faithful dove, whither'er by day,
Through fields of air her pinions rove,
Still seeks, when daylight dies away,
The shelter of her native grove.

So at this calm, this silent hour,
What's the daily scenes I see;
My heart (its joyless wand'rings o'er)
Returns unalter'd still to me.

A Sketch.

By MRS. S. C. HALL.

"A wild bird came her to see,
And said, I wish I could live like thee."

SAMUEL LOVER.

"It is very perplexing," said Annot Campbell; "and I wish it had not occurred—it is very, very perplexing! I was so happy before: I love Edward quite as much as ever, I am sure I do; but there is a great deal of truth in what my aunt says; and I am not quite, quite sure that he loves me as he did six months ago."

Annot leant against the porch of her aunt's cottage; the blackbird hanging in the wicker cage just above her head, whistled joyfully. Annot listened to him unconsciously, and yet some of the influence of the music mingled with her thoughts.

"You are happy in your captivity," she said, "very happy—very joyous!"

Again the bird gave forth a portion of deep-throated melody.

"Are you not happy?" said the maiden. She did not think that the bird was living with the past.

"And yet," she continued, "his habits of life are totally different from what they were when he was captured."

The bird returned to his perch, pruned his feathers, and remained silent. Annot looked at him, longing to know if he were really as happy as when he winged his way through the cage. Suddenly she heard a low, quiet note, neither song nor sigh, but a bird-voice from the neighboring thicket. In a moment her bird paused, and listened. The note was repeated; he replied. Again and again came the voice and its echo. Annot withdrew within the porch. A dusky-brown blackbird fluttered at the cage; the prisoner ran round and round the bars with ruffled feathers; he shook them with his bill; he wanted to escape. The brown bird did what best to assist him, but in vain.

"What a silly bird!" said Annot; he has ten times the luxury, the care, the security he ever had before, and yet he wants to encounter the dangers and privations of liberty; he desires to return to what he was."

Annot said this to her aunt, and her aunt said the bird was exceedingly silly. Annot was very truthful, but yet she could not quite think the bird was silly for loving his liberty. Three weeks—nay three days ago, she would have given him the liberty he so desired; but Annot was in the fangs of a strong temptation—it had paralysed her sympathy. She had been cheerful, happy, and contented—she had fancied herself what ladies call 'in love' with one sufficiently rich for, more than the comforts of her own sphere, and sufficiently occupied to prevent time from being a burden instead of a blessing; these considerations had not occurred to Annot, but they had given great satisfaction to her aunt. Annot loved Edward because he was handsome, brave, generous, and devoted to her. She had fancied she never would think of any one else a lover, and yet she had taken into serious consideration the offer of a particularly rich and influential gentleman; this gentleman admired her exceedingly, had procured her brother an excellent appointment, and dazzled the young country girl with descriptions of the brilliancy and fascination of a town life. It is quite impossible to know why the Right Hon. Mr. Fitzclair desired to wed Annot Campbell. Men about town remembered him for an unrecorded number of years, and yet he looked so young—by candlelight; and so many girls of fashion wanted husbands, that it was extraordinary he should go into the country and "propose" for a "mere country girl whom nobody ever heard of." Those men "who know the world" (by the way, the knowledge that is attended with the least happiness) sometimes render the highest possible tribute to nature by seeking its repose in the evening of a life at open war with her and her attributes.

It would take a volume to trace all the thoughts, feelings, hopes, anxieties, and actual anguish, that struggled in the young girl's heart. At first she decidedly refused Mr. Fitzclair, and shed many a bitter tear at her aunt's importunities; still, with a natural coquetry, she played off a quantity of airs on her old lover, on the strength of the attentions of the new; and this terminated in a serious quarrel, of which her aunt, who believed love a dream of youth, and the reality of life, failed not to take advantage. The world to which Mr. Fitzclair belonged, Annot knew was not her world, and she was assured that time must pass before she could be at ease in so exalted a sphere. He affected to consider her rejection as mere shyness—perhaps he really thought it so, for men of late are so frequently wed to, that they adopt an idea as to the impossibility of rejection. Yet Annot was in the toils; every one congratulated her on her good fortune, and all wondered what star she had been born under to have such an offer; but each hour added to her unhappy restlessness. She was not at peace with herself—Edward had given her back her promise, and she was angry even with the poor blackbird because he did not value the luxuries more than the liberties of life. She would have given worlds that Mr. Fitzclair had never disturbed her simple visions of happiness, and yet she could recall the innocence and unison of her former days. She tried the pastimes and employments of the last six months; her knitting hung from her fingers; her flowers were left to drop; her village friends no longer shared her pleasures or her prospects; they looked slyly towards her, as she was likely to be a 'great lady'—and the cottage widow and her orphans were concerned. Her cheek flushed and her eye brightened when visions of future splendor were shadowed before her, and yet she felt that her whole nature must be changed be-

fore she could be what the great ladies were with whom she was to associate herself. She tried to repeat that Edward must have ceased to love her. She was convinced that she did not deserve his love to continue. Splendid presents had been lavished on her; of many she knew not even the names, and with a very unusual perversity, she persisted in weeping her simplest attire.

She had but few absent friends; one of her young companions had married a clergyman of small means, and another a very wealthy merchant. Annot had not heard from either, for a long time, but it so happened that hardly had she ceased to witness the anxiety of the bird to rejoin its mate than she received letters from both. One was filled with congratulations and earnest hopes that she would not forget her old friends; the other, from her rich companion, was of a different character, she wrote:—"You have often heard how much I was to be envied—how fortunate I was; and though I live in an insignificant house, and have a carriage and servants at my command, I am not as happy as when I used to consider a ride in your uncle's old-fashioned noddy, a great indulgence, and a new sash the perfection of a toilette. My husband is as affectionate as I could desire, and more attentive than I have any right to expect, considering his unceasing occupation; but I go through worlds of torture learning to behave as others do." I do believe that all my acquaintances were born with a knowledge of etiquette; they know to a hair's breadth the depth of a courtesy and the exact importance of each double-bonk. I am sure I do; but there is a great deal of truth in what my aunt says; and I am not quite, quite sure that he loves me as he did six months ago."

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fore she could be what the great ladies were with whom she was to associate herself. She tried to repeat that Edward must have ceased to love her. She was convinced that she did not deserve his love to continue.

"I like nature itself," she exclaimed. "I spend all your time in the mockery of creation."

At this the parrots laughed; but the brave brown bird's eyes brightened, and she regained her temper, and smoothed her feathers, and said, in continuation, "That they were of different climes; that Nature had provided for all, and given tastes to all, according to their kind and class, and that it was very right they should enjoy themselves after their fashion, if they would only permit her to enjoy herself after hers."

Only she begged to observe, very respectfully, that it did seem rather strange to her that they should spend so much time in imitating what they could obtain much more easily in all their purity."

And upon this, a very grave, judge-like old gentleman macaw assured her she was wrong.

"It was much easier," he said, "for them to imitate nature than to be natural."

And then he made great love to the brown bird, and, holding up his gouty claws, covered all over with jewelled rings, he invited her to become his bride and be queen of his kingdom. And it needed not the screams and sneers of his court-bred ladies, who set up their plumes and erected their crests immediately at this, to determine the brown bird as to the course she ought to take.

"We all seek happiness," she answered, and I am sure I should never be happy in your circle. Macaws, and parrots, and paroquets, long-tailed and short-tailed, may live very happily together after their fashion, and enjoy the mock fruit and mock flowers, and mock streams; but my mother hatched me out of a blue egg, in a mossy bough, a hawkethorn bush, and a tree laden with red ripe cherries, to all the pious, useless things spread around me."

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And then he made great love to the brown bird, and, holding up his gouty claws, covered all over with jewelled rings, he invited her to become his bride and be queen of his kingdom. And it needed not the screams and sneers of his court-bred ladies, who set up their plumes and erected their crests immediately at this, to determine the brown bird as to the course she ought to take.

"We all seek happiness," she answered, and I am sure I should never be happy in your circle. Macaws, and parrots, and paroquets, long-tailed and short-tailed, may live very happily together after their fashion, and enjoy the mock fruit and mock flowers, and mock streams; but my mother hatched me out of a blue egg, in a mossy bough, a hawkethorn bush, and a tree laden with red ripe cherries, to all the pious, useless things spread around me."

"I like nature itself," she exclaimed. "I spend all your time in the mockery of creation."

At this the parrots laughed; but the brave brown bird's eyes brightened, and she regained her temper, and smoothed her feathers, and said, in continuation, "That they were of different climes; that Nature had provided for all, and given tastes to all, according to their kind and class, and that it was very right they should enjoy themselves after their fashion, if they would only permit her to enjoy herself after hers."

Only she begged to observe, very respectfully, that it did seem rather strange to her that they should spend so much time in imitating what they could obtain much more easily in all their purity."

And upon this, a very grave, judge-like old gentleman macaw assured her she was wrong.

"It was much easier," he said, "for them to imitate nature than to be natural."

At this the parrots laughed; but the brave brown bird's eyes brightened, and she regained her temper, and smoothed her feathers, and said, in continuation, "That they were of different climes; that Nature had provided for all, and given tastes to all, according to their kind and class, and that it was very right they should enjoy themselves after their fashion, if they would only permit her to enjoy herself after hers."

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